mo ?". Shall I endure either Plato, or the Peripatetic Strato, whereof the one made God to be without a body, the other without a mind ?-—In which words Seneca taxes these two philosophers, as guilty of two contrary extremes; Plato, because he made God to be a pure mind, or apei> fectly incorporeal being; and Strato, because he made him to be a body without a mind, he acknowledging no other Deity than a certain stupid and plastic life, in all the several parts of matter, without sense. Wherefore, this seems to be the only reason, why Strato was thus sometimes reckoned amongst the Theists, though he were indeed an Atheist, because he dissented from that only form of Atheism, then so vulgarly received, the Depocritic and Epicurean, attributing a kind of life to nature and matter.

v. And that Strato was thus an Atheist, but of a different kind from Democritus, may farther appear from this passage of Cicero's;* "Strato Lampsacenus negat opera deo- .Q^ti.4/ rum se uti ad fabricandum niundum ; cap.ss. quaecunque sint dqcet ornnia esse effecta tom. *viiL* natura, nee ut ille, qui asperis, et laevi- °v*cr*' bus, ethamatis tmcinatisque corporibus concreta hsec esse dicat, interjecto inani; somnia censet haec esse Democriti, non docentis, sed optantis." Strato denies, that he makes any use of a,God, for the fabricating of the world, or the solving^the .phenomena thereof; teaching all things to have Ibeenmade by nature; but yet not in such a,manner, as he who affirmed them to be all concreted out of certain rough and smooth^ hookey and crooked atoms, he judging these things to be nothing but the mere dreams and dotages of Demo-